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pit and gallows, — *furca et fossa*. Maumus made no resistance, but meekly asked to be shown the way to his prison, and the noble condescended to play turnkey for his involuntary guest. No sooner had they reached the place of confinement than Maumus seized his host, thrust him within, double-locked the door, and quietly went home, leaving the keys on a table in the corridor. The unaccountable disappearance of Castelbajac soon alarmed his people, and they vainly searched for him in every direction. He might have perished of starvation in his own dungeon, had not a tailor's apprentice chanced to remark that he had seen him going with a stranger towards the prison; and this trace being followed up, he was at length released, after passing a most uncomfortable night. Strange to say, in place of being incensed at the scurvy trick thus played upon him, he took it in good part. The horrors of the dungeon so impressed him, that he resolved never to entomb a fellow-creature there again. He complimented Maumus on the strength and dexterity which he had displayed, and, to manifest his consideration for him, promised to act as godfather to his next child. Accordingly, the curé of Montastruc records the appearance, July 1, 1709, of Messire Godefroy Joseph de Durfort de Duras, Marquis de Castelbajac, Seigneur de Montastruc, etc., and of Mlle. Jeanne de Castelbajac, his sister, as godfather and godmother, at the baptism of Godefroy Joseph Maumus. Even in the eighteenth century life in Bigorre must have retained much of its primitive wild individuality.

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3. — *Ten Years on the Euphrates, or Primitive Missionary Policy Illustrated.* By REV. C. H. WHEELER, Missionary in Eastern Turkey. With an Introduction by REV. N. G. CLARK, D. D., Cor. Sec. A. B. C. F. M. American Tract Society. 1868. 16mo. pp. 330.

THERE are two quite opposite theories of missionary work, each of which is earnestly defended by experienced evangelists. The one is the "Primitive Missionary" theory, which makes it the duty of the missionary simply to preach the Gospel; not to civilize, not to educate, but to "preach the word" to the people just as they are, and let civilization and education take care of themselves. It is the preacher's business to "win souls to Christ" in the most direct manner, to save them from eternal death, the penalty for their unbelief and error, and incidentally from temporal evils. The missionary is to go among Jews, Mohammedans, Armenians, Kurds, and heathen, like Paul, knowing nothing but Christ and him crucified.

The other theory makes civilization and education the basis of Chris-

tian knowledge and experience. It would connect preaching with the arts of civilized Christian life, and bring the heathen to the Gospel by giving them the comforts and the light of the lands where the Gospel has found place and way. It would win souls to Christ by changing customs, ideas, and principles, and substituting for gross sensualism a more spiritual form of life. It would use commercial intercourse, geographical science, merchants, and travellers, as evangelical agencies, not less than the dogmas of a creed expounded by a consecrated class. Warehouses and schools shall be built by the side of tabernacles of the faith. This is the theory not only of intelligent world's-people who have broad ideas of Christian salvation, but of some of the most zealous and efficient of those who have labored as missionaries in Greece, in Syria, and among the idolaters of farther India.

This is not, however, the theory of Mr. Wheeler, who has given us his honest record of ten years' work on the Euphrates. He holds to the other theory, with which he started, that a missionary is first, last, and always a preacher of the Gospel, which, as he understands it, is the Calvinistic creed. The average American Protestant scheme of salvation by faith in the atoning blood of Christ is the sum and substance of what he had to give, and what he would teach others to give. He does not believe in educating the heathen any further than is necessary to make them know the terms of salvation. They need only know enough to read the Bible and the catechism in their own tongue. It is better that they should not know English or French, or come into acquaintance with any corrupting rationalism. A little of ethics, a trifle of religious romance, may be added; but the religious literature allowed must be almost wholly that of saving piety and faith. Of the "35,091 volumes, besides many tracts, sold in ten years from the book depository in Harpoot, Mr. Wheeler mentions 11,607 copies of the Scriptures, or parts of the same; 2,758 Hymn-Books; 231 Church Member's Guides; Abbott's *Mother at Home*, 609; Wayland's *Moral Philosophy*, 270; Primers, 7,315; Doddridge's *Rise and Progress*, 196; Mary Lothrop, 333; Pilgrim's Progress, 316; Saints' Rest, 258; Commentary on Matthew, 547; James's *Anxious Inquirer*, 251; Catechisms, 1,488; a Book of Prayers for Various Classes, 2,072; and '1,700 copies of an excellent little work, a sort of Call to the Unconverted.' This catalogue explains Mr. Wheeler's idea of the missionary work better than any special description could do. To those who accept his theory, Mr. Wheeler's account of the process and the results of his work on the Euphrates will be very interesting. He and his companions have "located" twelve hundred out-stations, of which they have already occupied sixty-six

and propose to occupy about one hundred and ten more, which will give one missionary post to every fourteen cities and villages. Most of their work is done by native preachers and helpers. They want only twelve regular missionaries, with two medical assistants. The churches which they have established are mostly self-supporting. One of the points on which they most strongly insist is, that the converts shall be prompt with their pecuniary gifts, and shall pay their tithes punctually. The people are extremely poor; Mr. Wheeler is almost pathetic, when he reckons their meagre aggregate of property; but that does not excuse them for slackness in "giving to the Lord." The salvation of their souls is of more importance than the ten per cent which they pay for it.

The region of Eastern Turkey, over which Mr. Wheeler is in some sort a missionary bishop, has 170,000 square miles of territory, and more than 3,000,000 of people. Only a small part of this vast region is yet evangelized. Though the converts are numbered by thousands, they make a very small proportion of the whole population, and all the missionary work thus far does not seem to have materially changed the habits or the spirit of the inhabitants. Some of the converts even will lie and cheat. In the short chapter on "Fruits," to which we naturally turn, we do not find any remarkable evidence of change of heart or change of mind among the infidels, Arabs, Kurds, or Turks. The "chief results," as Mr. Wheeler confesses, have been "among the nominal Christians, mainly the Armenians." Catholic Christians in Turkey have been made Protestant Christians. "It is a fact of interest," says Mr. Wheeler, that, while, at one time, in Harpoot and its fifty-four outstations, there were five hundred and ninety-three families of Armenian Papists, there are now but two hundred and thirty-three. The word of God has proved too strong for the man of sin, backed as he has been by the influence of a French consul. In Harpoot city, where at one time they made a great show, there is not now a Papist. Another gratifying instance on which Mr. Wheeler expatiates is the conversion of the "only Unitarian to be found in Harpoot." This was accomplished after much difficulty and many tears and prayers. Another excellent consequence of the missionary effort is, that the students in the Theological School talk more sense than they used to do, when they speak in the prayer meetings.

The impression from reading Mr. Wheeler's book, which is written in a straightforward, unaffected, and clear style, occasionally, however, disfigured by those pious phrases from which it is hard for evangelical preachers to free themselves, is, on the whole, not cheering. The work done does not seem to be of that large and practical kind which gives

any promise of permanent results. It has been faithful, persevering, and devoted; but we ask, Why could not men like these missionaries, with their gifts, their earnestness, and their opportunity, have done more than merely teach the people to hear the Scripture with a Calvinistic exposition, instead of hearing it with a Catholic exposition? It is sad to think that so much of our missionary zeal and money must be spent in changing men from one style of creed confession to another style of creed confession. We owe the missionaries very much, as they are pioneers of civilization, as they have opened unknown lands and enlarged human knowledge. The souls they have saved may bear record of them in heaven. Yet a great part of their work has always been in pulling down what the labors of other missionaries before them have built up. We once heard the oldest missionary in Syria say, in a public discourse in Beyrout, that the work of Protestant preachers in Syria had been, and must continue for a long time to be, "to fight the Catholics." The Christian man of sin must be dethroned before they can get at the heathen man of sin.

As a description of the region of Mesopotamia, and of the opportunities for civilization there, Mr. Wheeler's work is even less full than that of Layard and Rawlinson, in their examination of the buried cities of three thousand years ago.

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- 4.—*Modern Women, and what is said of them.* A Reprint of a Series of Articles in the "Saturday Review," with an Introduction by MRS. LUCIA GILBERT CALHOUN. New York: J. S. Redfield. 1868. 12mo. pp. 371.

FROM all sides we hear lamentable accounts of the present state of society: that the French *salons* are dying out, or have already ceased to exist; that the race of English conversers is disappearing; that in this country such representatives of the old Knickerbocker and Puritan families as are still to be found hold themselves aloof from intercourse, except with their fellows, other Knickerbockers and Puritans, and live in good works and a regretful remembrance of a society of which their grandmothers were members. That the Prince of Wales delights in "Champagne Charley" is a small matter, but that all England is delighted with it is alarming; that the *demi-monde* has always existed is undeniable, but that its fashions should be copied by innocent women is startling: and so of this country we may say that people who have no objection to the waltz are displeased with the German. And now comes the "Saturday Review," and tells us that the